

grew up and the whole of the earth was changed into a big forest. The sky was covered with tree tops. It was difficult even for the wind to pass through them and thus the forest thrived for ten thousand years. The pracetasas got out of the sea after penance and entered the shore. When they saw the big forest they got angry and the ten of them discharged fire and wind from their faces. The wind up-rooted the trees and the fire dried them. Thus almost the whole of the trees were consumed. Then Candra, the King of the medicinal herbs came there and told the Pracetasas "Oh, Kings, hold your anger. I will make the trees conclude a treaty with you. The beautiful Māriṣā who was born to the trees is my foster-daughter. I give her to you as your wife. From half the portion of your minds and half the portion of my mind the great and wise prajāpati Dakṣa is going to take birth in her womb". The Pracetasas controlled their anger and accepted Māriṣā as their wife, at the words of Somadeva (Candra) and as the son of the ten pracetasas the Prajāpati Dakṣa was born. With this the second stage of the life of Dakṣa begins. The important occurrences in the two stages of the life of Dakṣa are given below in their order.

2) *Dakṣa's creation of the prajā or subjects.* Once Brahmā called Dakṣa and ordered him to create prajā or subjects. Accordingly Dakṣa created the gods, the hermits, the Gandharvas (Demi-gods), the Asuras, the serpents etc. Seeing that the subjects he created were not proliferating as required he thought of creating subjects by coition of male and female; and he begot by his wife Asiknī five thousand sons, and they were called Haryaśvas. They in their turn were about to create subjects when Nārada appeared before them and said "Oh, Haryaśvas, you are mere children and ignorant of the secrets of this world. How do you intend to create subjects? You fools, since you have the power to go up and down and lengthwise and breadthwise, why don't you try to find out the extremities of the earth?" Hearing the words of Nārada, they all ran in different directions and have not returned since. Thus Dakṣa lost the Haryaśvas. Dakṣa again begot thousand sons by Asiknī and they were called Śabalāśvas. Seeing that they also were about to create subjects Nārada scattered them also, by some tricks. The Śabalāśvas who had gone to see the end of the earth have not yet returned.

Dakṣa got angry with Nārada and cursed him thus : "You also, like my children shall wander from place to place all over the earth". From that dry onwards Nārada became a wanderer, without a fixed dwelling place. The wise Prajāpati Dakṣa again begot sixty damsels by Asiknī. Ten of the girls were given to Dharmadeva, thirteen of them to Kaśyapa, twentyseven of them to Soma, and four of them to Ariṣṭanemi. Of the rest two were given to Bāhuputra, two to Aṅgiras and two to the wise Kṛṣāśva. The names of the wives of each are given below :—

- (1) *Kaśyapa.* Aditi, Diti, Danu, Ariṣṭā, Surasā, Khasā, Surabhī, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadrū, Muni.
- (2) *Dharmadeva.* Arundhatī, Vasu, Yamī, Lambā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādhya, Viśvā.
- (3) *Soma.* Aśvayuk, Bharanī, Kṛtikā, Rohiṇī, Mrgaśiras, Tārakam (Ardrā), Punarvasu, Puṣyam, Āśle-

ṣam, Janakam, Phālgunī, Uttaraphālgunam, Hastam, Citrā, Svātī, Viśākhā, Anurādhā, Jyeṣṭhā, Mūlam, Purvāṣāḍham, Uttarāṣāḍham, Śroṇa, Śraviṣṭhā, Pracetas, Purvaproṣṭhapadam, Uttaraproṣṭhapadam, Revatī.

The names of the wives given to Aṅgiras, Ariṣṭanemi, Bāhuputra and Kṛṣāśva are not mentioned.

Besides these damsels, twentyfour daughters were born to Dakṣa of his wife Prasūti who was the sister of Uttānapāda. Dharmadeva married thirteen of them also, named Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhi, Kīrti. Of the rest, Khyāti was given to Bhṛgu, Satī to Śiva, Saṁbhūti to Marīci, Smṛti to Aṅgiras, Prīti to Pulastya, Kṣamā to Pulaha, Santati to Kratu, Anasūyā to Atri, Ūrjā to Vasiṣṭha, Svāhā to Agnideva and Svadhā to the Manes. (Viṣṇu Purāṇa, Amṣa 1, Chapter 15).

3) *Sacrifice of Dakṣa.* Once Dakṣa performed a sacrifice called Brhaspatisavana. To this sacrifice he did not invite his daughter Satī or her husband Śiva. Dakṣa did not invite them because of three reasons according to the Purāṇas.

(1) Once Durvāsas, the son of Atri, went to Jambūnada and meditated with the mantra or spell of 'Māyābija' and worshipped Jagadambikā (mother of the world) the goddess there. The goddess was much pleased and gave him as a token of her pleasure the garland of flowers she wore from which nectar was oozing. Durvāsas wore it on his head and went to the palace of Dakṣa, the Prajāpati. When he saw such a wonderful garland which was not of this world, he wanted to have it and Durvāsas instantly gave it to Dakṣa. He placed it in a prominent place in his bedroom and enjoying the wonderful fragrance of it he conjugated with his wife, and polluted that pure garland by his lust. Śiva and his wife came to know of this and they scolded Dakṣa, who kept this bitterness in his heart and when the sacrifice was performed, he decided not to invite them. (Devī Bhāgavata, Skandha 7).

(2) Śiva was considered as a polluted man by Dakṣa as he had always been carrying with him the skull of Brahmā and so he thought it wrong on his part to admit his daughter and son-in-law to the sacrificial hall. The story of how Śiva came to have the skull, is given below. In days of old when the whole world was under the single ocean (of the great flood) the sun, the moon, the fire, air everything was destroyed and darkness prevailed. All the vegetations were destroyed. All the emotions and non-emotions disappeared. The supreme Lord was sleeping for so many thousands of nights together. At the end of the night he assumed the attribute of 'Rajoguṇa' (activity) and got ready to create the universe. From the face of the Supreme Lord and creator of the universes came out Brahmā with five faces. In the same way, Śiva with three eyes and matted hair, and trident and rosary of beads (Elaeo carpus) and with attribute of 'Tamas' (darkness—destruction) also came out. Both Brahmā and Śiva were filled with egoism and both began to quarrel with each other. It was a contest as to who was greater. The contest ended in attack. Śiva plucked off the fifth head of Brahmā, when the same face, flushed with anger, scolded Śiva. The head fell into the hands of Śiva, who could not throw it down as it didn't come off from his hand. Brahmā cursed Śiva and made him polluted. Since Śiva became polluted,